

THE WOMEN'S MISSIONARY MAGAZINE

—OF—

THE UNITED PRESBYTERIAN CHURCH.

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"GOD KNOWS."

THROUGH all my little daily cares there
is
One thought that comfort brings when-
e'er it comes :
'Tis this—"God knows." He knows
Each struggle that my hard heart makes
to bring
My will to his. Often when night-time
comes
My heart is full of tears, because the
good
That seemed at morn so easy to be done,
Has proved so hard ; but then remem-
bering
That a kind father is my Judge, I say,
"He knows." And so I lay me down
with trust
That his good hand will give me needed
strength
To better do his work in coming days.

—Exchange.

UNITED PRESBYTERIAN ORPHANS' HOME.

I take great pleasure in embracing the opportunity now afforded through the *WOMEN'S MAGAZINE* of bringing this branch of women's special work before the women of our church. Many of the items in this article have already appeared from time to time in the Annual Reports of the Home, but as this magazine will enter many homes which have not received copies of our annual report, I hope our friends will pardon the repetition.

During the spring of 1878 a member of one of our churches in Allegheny, Pa., died leaving a family of six fatherless children. It was her dying wish, expressed to her pastor, that homes be found for her children where they would be brought up in the fear and nurture of the Lord.

The difficulties encountered in finding suitable homes, and in caring for the children until such were found, set him to thinking, and the question often presented itself, "How does God intend His orphan children to be cared for?" The ravens could not be expected to bring them food; manna could not be expected to fall from heaven; the State could not be asked to provide for them. No, God works through the instrumentality of the church, and if the children belonged to the family of God, it was the duty of the older members of the family to care for the younger, and to do it in a systematic way—that body, mind and soul might be properly attended to. This could only be done by establishing an Orphans' Home. After consultation, it was decided to appeal to the women of the United Presbyterian church, knowing that they would be glad to establish a Home for the children of their deceased sisters, as well as other friendless ones offered to them. A call was sent through the missionary society of the

Fourth U. P. church, Allegheny, to the women of the United Presbyterian churches in Pittsburgh and Allegheny, asking all interested to meet in the Fourth church on October 9th, 1878, to take the necessary steps toward establishing an Orphans' Home, to be under the supervision of our church; supported by it, and all spiritual instruction to be under her control and according to her mode of worship.

The meeting was held and the Women's United Presbyterian Association organized, having for its objects: "To advance the kingdom of Christ, and improve the moral, intellectual and social condition of women and children." With these ends in view it was decided first, "To establish a Home for the orphans of the church, and other orphan and friendless children offered to the association; second—To assist women destitute of friends, funds or home; third—To compare experiences, discuss methods, and in general do all that an association of workers can do by meetings, consultations and offerings for the advancement of Christ's kingdom."

Officers were elected and a committee appointed to prepare a constitution.

It was resolved to proceed immediately to establish an Orphans' Home, and a committee appointed to secure a suitable house.

At the next meeting the constitution was adopted, providing in addition to the officers already elected, for the election of seventeen managers, which the association immediately did.

A house was secured—No. 93 Webster street, Allegheny—in which our Orphans' Home was formally opened on January 1st, 1879, with Mrs. L. Rose as matron, Mrs. Mary Reed as assistant, and six children. We are happy to be able to say that we still have the same matron

and assistant, and that much of our success is owing to the loving care they give the children, and the judicious and economical way in which they manage the house.

We were soon obliged to move from Webster street, as the house was too small and very unsuitable, accordingly on April 1st, 1879, we took possession of a rented house on Taggart street, containing eight rooms. After a few months it became evident that we must secure a permanent building of our own, if we wished the Home to be a success.

After consultation with the Advisory committee, it was decided to purchase a property on the north-west corner of Monterey and West Jefferson streets. The lot is 150 feet front by 205 back, three sides of it front on streets and the other on a 20 foot alley. The building was a substantial old fashioned double brick house, containing eight rooms. The cost was seven thousand dollars (\$7,000). Although our treasury was empty we felt that the Lord would bless the efforts of praying hearts and willing hands; so, on April 1st, 1880, we took possession of our own Home, and within a few weeks made our first payment of two thousand (\$2,000) dollars.

Our running expenses that year averaged about one hundred (\$100) dollars per month, and although we have no regular income we have never lacked. But to raise the current expenses, and pay off a debt of five thousand (\$5,000) dollars, seemed a heavy burden to carry. After prayerful consideration the managers resolved to make an earnest effort to pay off our mortgage as soon as possible.

The Lord blessed our efforts. The good people of our church came nobly to our aid so that, on April 1st 1882, *two years from our purchase*, we paid off our indebtedness in full with six per cent. interest, and five hundred dollars

for repairs. How grateful and happy we were.

For about one year and a half our work went on harmoniously and daily increasing in importance and interest, until we were again obliged to listen to the cry of "Too little room." In one year our Receiving committee were obliged to refuse fifty applications for lack of accommodations.

In March, 1884, the contract for the erection of an addition to our building of a two story front containing twenty-one large, airy and well-lighted rooms, two bath rooms, halls, etc., was let at a cost of about \$15,000. Again we were in debt, but knew that we would receive quite a goodly sum from the Quarter-Centennial fund. In this our hopes were not disappointed as about nine thousand dollars of that fund were designated for the Orphans' Home. Our ways of raising money for the maintenance of our family and the payment of our building debt have been various. First and chiefly, we depend on the voluntary offerings of individuals, Sabbath schools, congregations and presbyteries. We have an annual sermon preached during the winter months at which a collection is always taken—and it is usually a very liberal one. About two weeks before the holidays each year we have what is called our Annual Entertainment. It was at first held at the Home, but we soon found that our accommodations were too limited to receive comfortably the numerous friends who crowded to our aid.

For several years it has been held in some church in either city, and for the last two in the First church, Pittsburgh. At these entertainments we have donations of fancy articles—which have been sent us from all parts of the church—for sale, and also have a supper. Each year our proceeds have increased until last year they reached the handsome sum of over \$1,200. To the many kind friends

who send us fancy articles and provisions for our supper as well as those who come to buy them, we extend our hearty and grateful thanks.

About the middle of June we have our annual reception and donation at the Home. The managers raise enough money to entertain all who come with ice cream, strawberries and cake free. Each person brings a donation of money, groceries, dry goods or anything else their fancy dictates. This day has been observed only two years, and has proved a grand success. Last June our cash donations amounted to \$627.80, with groceries, fruit, jams, jellies, dry goods, etc., too numerous to mention; and this is not the only benefit this day brings us, it brings our friends and patrons to the Home; they go through every corner of it, they see the children, the managers and each other, and from that day henceforth take a deeper interest in our Home than ever before. These comprise our public ways of raising money. We have never had concerts, lectures, etc., in which we appealed to the general public, nor has any one ever been asked to buy a ticket for the benefit of our Home. We only appeal to our own people, although members of all denominations have very liberally helped us. J. W. Arrott, Esq., has very kindly paid all our insurance since we have owned property; Drs. Ure, Sarver, Rankin, Voight and C. Jane Vincent have rendered us medical aid gratuitously. Uniondale cemetery has, without solicitation on our part, deeded us a large lot in which to bury our dead, and H. Samson, Esq., has conducted two funerals for us, he bearing all the expense. All our ministers within reach are very willing to come to us whenever we call upon them, and have done all in their power to help us. Rev. J. W. Witherspoon, D. D., is called the "childrens' pastor," as they attend his church and Sabbath school, and he gives them special care.

Several summers ago a visiting minister, Dr. Lee, suggested that we send our children to the country homes of our people during the month of August. The suggestion was eagerly adopted, and now it is an established fact that all our children are taken into the homes of our country brethren for a month during the hot weather, free of all cost, even the railroads giving them free transportation. May they all receive the blessing of Him who said, "I was a stranger and ye took me in."

A few words about our management: In addition to the officers, we have a Board of seventeen managers. We meet on the third Friday of each month at the Home. Here the receiving and purchasing committees, the visitors and treasurer present monthly reports.

All applications to place children in the Home must be made to the receiving committee, of which the corresponding secretary is always chairman, and whose address can be found in the church papers and the annual report, and WOMEN'S MAGAZINE.

All applications to take children out of the Home are made to the same committee, but must be acted upon by the Board. Persons desiring to have our children must present at least two written recommendations from reliable parties, take the child a month on trial and sign our papers.

We take a great many destitute children free, but when one of the parents is living we expect them to pay something for their children's support. The sum is fixed according to ability to pay, and ranges from fifty cents upward.

We have at present fifty-seven children in our Home, from our organization to the present we have cared for about 190—of these about fifty have been provided with permanent homes in good christian families, seventy or seventy-five returned to parents and friends, and seven have gone to the "Father's

house." These figures are approximate, as this year's record is not yet complete. We take children of all religious denominations, if so be they need our care and we have the room in which to accommodate them. We can comfortably care for sixty, but have sometimes exceeded that number.

Our present debt amounts to two thousand (\$2,000) dollars, which we confidently hope to cancel before the last of October, the association having resolved on September 23d, to make the effort. The limits of this article will not permit me to mention the names of the friends and societies who furnished our Home for us. Suffice it to say, that the Board has seldom been called to expend the money in its treasury for either furniture or carpets, even the Sabbath school children sewing carpet balls and sending the carpet to us. For all this we are very grateful, but is it not just as it should be? Is not this *your* Orphan's Home? Not the Orphans' Home of Pittsburgh and Allegheny, but the Orphans' Home of the whole United Presbyterian church. Let no one think that because they live at a distance they can derive no benefit from the Home. If you know of any orphan children in your church who have no one to care for them, just write to the corresponding secretary, and if there is room in the Home they will be admitted at once.

The Lord has been very gracious to us in that He has only removed one of

our managers or officers by death since our organization to the present time, Mrs. Mary S. Fulton, and what one of us would have been so missed? Among all her other labors of love the Orphans' Home was very dear to her heart. We miss her wise counsel, her loving co-operation and her faithful work. But we rejoice that she has gone to that "house not made with hands, eternal in the heavens." Let us who remain so labor that our Master when he comes, shall find us with our lamps trimmed and burning, and shall take us in with him to the marriage supper of the Lamb.

Of the good we have accomplished we will not speak. We know that one of our little one told us, when dying, "that Jesus has sent an angel to take me to Him," and she was a little waif of the street, who had never heard of Jesus until taught in the Home. Another declared, "I am not afraid; I am going to Jesus." If it be true that the first years of a child's life are the most important; if it be true that childhood is the best time in which to sow the good seed; if it be true, and who doubts it, that if we train up a child in the way he should go, when he is old he will not depart from it,"—then the friends of our Home will not be able to tell of the good done till the great Harvest Home, when the angels shall be the reapers.

ELIZABETH M. CAMPBELL.

Allegheny, Pa.

So shall her holy bounds increase,
 With walls of praise and gates of peace;
 So shall the vine which martyr tears
 And blood sustained in other year,
 With fresher life be clothed upon;
 And to the world in beauty show
 Like the rose of Jerico,
 And glorious at Lebanon.

—Whittier.

AN EARLY REMINISCENCE.

"Backward, turn backward
O! Time, in thy flight!
Make me a child again
Just for a night."

How often, as youth recedes with advancing years, do the lines of the poet just quoted become the latent if not the expressed wish of almost every one, as they take a retrospect of their past lives! There are "pictures on Memory's wall" that will never be effaced, before which we love to linger. They are portrayed so faithfully that every lineament with its lights and shadows, stand out as distinctly as on the painted canvas. One of these, my first contribution to a missionary collection, which occurred more than forty years ago, presents itself with such vividness that it appears as though it must have occurred but yesterday.

In the beautiful Cumberland valley, almost surrounded by ranges of mountains, nestles a village once famous for its classic halls and for a certain theology which had its origin there. Beneath the shadow of those walls stood a little, unpretentious church in which, every alternate Sabbath, a pure gospel was preached, and where the sweet Psalms of David were sung with "melody in the heart," if not with artistic skill. On one of these Sabbaths a notice something like this was announced by the minister: "On two weeks from to-day a collection will be taken up in this congregation for the benefit of our mission in Trinidad." This to the writer's youthful ears was a new and strange announcement. Patiently waiting until the benediction was pronounced and the assembly dismissed, we wended our quiet way homeward, which being in the country, lay through a lovely meadow. Soon the conversation led, as was usual, to the sermon, (for no light conversation or planning for the week was allowed on the Sabbath in my child-

hood's home). How eagerly I waited an opportune time for an explanation of that collection just announced, and which was uppermost in the heart of at least the youngest member of that family. How vividly do I now recall the pleased look and solemn manner of my grandmother as she told where Trinidad was—so far distant—also a little sketch of the inhabitants, the object of the Mission—to take the Bible to those who had never heard of God or of a Savior. On the Sabbath on which the collection was to be lifted, well do I remember the serious manner of apportioning the contributions. How much each member of the family gave I do not know, but to me was given a bright new silver quarter of a dollar. Now, as I write, how plainly do I see the occupants of that pew, and the elder (my uncle), who, with grave manner passed the collection plate, and the perfect delight I felt as I deposited my offering.

My object in writing this incident, so trifling in itself, is to urge parents to be more particular in seeing to it that their children are early instructed in all the different enterprises of the church to which they belong, and that *each* child is allowed the privilege of contributing to these various enterprises.

In looking back over my life I see many mistakes, and I know that I have done but little for the Master—but this too I know—that anything I have done or any interest I have felt in His cause, I owe it all to my early training. Never was there a collection taken in church but *every* member of the family, even to the servants, was expected to contribute; and so strong are the impressions of childhood that to this day I never can give *pennies* to a church collection, just because as a child I was never allowed to do it.

Oh, professing christian parents, you are anxious to have your children grow up useful and take their places in society and in the church as active, useful men and women. Do you teach them early to pray and to read God's word daily? And are you as particular to have them "abound in this grace also of liberality"? If so, begin with your child early. You do not know how soon the seed sown may take root and bear fruit to the glory of God. We all know how very early a child takes up evil, how quickly imitates that which is wrong. Think you that they are just as ready to imitate the good? Perhaps not so ready—but the very fact that evil is natural and good is not, should make you all the more careful and vigilant to ever set before their young minds the example of everything that is high and noble, and in order to do this *do not* neglect the little things—the trifles, for they after all, are what form character. We may learn lessons from heathen mothers, who take their infants and putting the coin in their hands, have them deposit it on the idol, showing that they recognize the power of early habit.

The occupants of that pew have all passed away, (indeed, nearly all who composed that congregation except myself and the now aged minister). The grandmother and mother have long since

exchanged the earthly tabernacle for the "home not made with hands." The brother in his bright young manhood, with only one regret, "O, that I could have worked longer for my Master," was called from earth to the reward of the faithful. The sister with hands full of work and her heart warm with love was called in mid-time of life, with this wish expressed for the children she was leaving, "I ask not for them great things as the world calls *great* but that they all may be *good*." Families live—are parted—but their influence for good or evil is unending. So let us as christian women live that when the Master comes as come he will, we may receive the "Well done, good and faithful servant, enter into the joy of thy Lord." We may not be called to do many "wonderful works"—may not be widely known. Our opportunities may not have been great, but if from day to day we do the little God lays to our hand in our own homes, churches or neighborhoods, patiently and well, the loving Father who shapes our destiny and to whom is known the humblest service rendered for Him, will "reward us openly." Eternity alone will reveal the great results which are the fruit of these uncomplaining, self-sacrificing, patient mothers, wives and sisters.

M.

A MISSIONARY POEM.

Will you come with me, my sisters,
On a journey far away?
Will you let your spirits wander
Wing and wing with mine to-day?
Will you follow, while I lead you
Back, with reverent step and slow,
To the land of sacred story,
And the days of long ago?

It is evening in the Orient;
Sunset flusheth earth and sea;
Like a benediction brooding
Over ancient Galilee:
'Tis the sweet and solemn hour
When the world from labor rests,
And our holier thoughts fly homeward
Like far birds unto their nests.

On a mountain high and hoary,
Touched with sunset's splendor now,
With a strange supernal glory
Throned upon His gracious brow:
And a love divine outshining
From his calm and heavenly eyes,
Lo, He stands—the risen Redeemer!
Spotless Lamb of Sacrifice.

Round about Him, lowly bending,
Kneel the worshiping eleven;
Doubt and fear, and joy and wonder,
On their pallid faces graven.
Is this He whom late they followed
To an agonizing doom?
He whose form lay, cold and lifeless,
Sealed within the silent tomb?

Yes, 'tis He—the risen Savior!
 Look upon Him as He stands!
 See, the thorns have pierced His forehead,
 And the cruel nails His hands!
 Ah, those hands—so true and tender—
 Never lifted but to bless!
 Ever stretched in sweet compassion
 To the sad and comfortless!

And His feet—they, too, are bearing
 Stains of deep and crimsoned hue;
 Wounds that tell the tragic story
 Of the iron quivering through!
 Patient feet, that never faltered!
 Toiling on for you and me,
 Up the steep and weary pathway
 To the cross of Calvary!

Seem our hearts to melt within us,
 And our eyes grow dim with tears,
 On this heavenly vision gazing
 Through the mists of vanquished years!
 And we long to lift, like Mary,
 Those dear feet, all bruised and bare,
 With our tenderest tears to wash them,
 And to wipe them with our hair.

But ah, hush! He speaks—"Beloved,
 I have suffered much for you!
 I have died for your redemption!
 This, for my sake, shall ye do:
 Go ye forth among all nations;
 Far and wide the Gospel bear:
 Tell the story of salvation
 To the dying everywhere.

"Until every knee and nation
 At my name adoring bend;
 And, lo! I am with you alway;
 I will keep you to the end."
 He is gone! the heavens receive Him!
 And the golden light of day
 On the distant hill grows dimmer,
 Fading solemnly away.

'Mid such tender scenes and holy,
 On that far-off wondrous ev'n,
 Was this charge, so great and sacred,
 To the christian fathers given.
 Given to have in holy keeping,
 And in straight, unbroken line.
 Down through future years to hand it—
 This inheritance divine.

Doubly precious to his people
 As their Master's latest word:
 O'er its import long they pondered,
 Till their souls were strangely stirred,
 And another, and another
 Bowed him down on reverent knee,
 Answering to the silent summons,
 "Here am I: send me! send me!"

Forth they went, those souls heroic,
 Nerved with purpose strong and high;
 Ready, at the Master's bidding,
 Both to suffer and to die—
 Went, the Lamp of Life to carry
 In their consecrated hands,
 Out into the gloom and darkness
 Of those hapless, heathen lands.

Then with anxious hearts, the faithful
 Left behind to toil and pray,
 Watched and waited for the breaking
 Of the new and promised day;
 Through the midnight shadows peering,
 Strained their eager, longing sight,
 Crying out with anxious voices,
 "Watchman, tell us of the night!"

Ah, full oft their souls were saddened,
 As, from far, the answering cry
 Floated backward: "All is darkness!
 Only darkness reigns on high!"
 Sad they were, but not disheartened,
 All that brave, heroic band,
 "In His own good time," murmured,
 "We are guided by His hand."

And the weary years rolled onward,
 And the faithful toiled and prayed;
 Strength or courage never wavering
 For their trust on God was stayed;
 And again their trembling voices
 Quivered up the towering height,
 Borne on many a prayerful pinion—
 "Watchman, tell us of the night."

Almost hushed those hearts their beatings
 Hoping, fearing, fain to know
 If the answering word would thrill them
 With a sense of joy or woe.
 Sweetly on the air it echoed—
 "Lo! within the Eastern sky,
 Here and there a light is breaking,
 And the morning seemeth nigh."

"God be praised! the day is dawning!
 He hath proved His promise true!"
 And with holier zeal, the Faithful
 Turned them to their toils anew.
 And the circling years rolled onward,
 While afar, in heathen lands,
 And at home with faith unswerving,
 Wrought those noble christian bands.

Still adown the fleeting ages,
 Spreads the message on its way;
 Unto us in turn descending,
 Comes this heritage to-day.
 Say not one unto another,
 "Lo, my sister, it is thine."
 But each heart with holy fervor—
 "It is mine dear Lord, 'tis mine!"

—Louise W. Tilden

WHAT SHALL WE GIVE?

WHAT do you wish to give, dear sister? Something of which you have such an abundance that you do not care for it? If you have a generous father, or husband, who is able to see that you always have a well-filled purse, is money the most acceptable gift from you? Will the Master prize what you do not prize? Not those who cast in of their abundance were commended, but that poor one who gave all that she had.

Your time may be the most precious thing that you have. Give that. You often hear it said of the busy woman, that she is sacrificing herself for her family. Perhaps she is, but probably the sacrifice is a very pleasant one. Her family enjoys it, and she enjoys it, and if she should give to them an "object lesson" in self-denial by attending the women's prayer meeting, undoubtedly both would be benefited. How often we hear the lament of the women who conduct these meetings: "Oh, we have such pleasant prayer meetings, if only more of our ladies would come and enjoy them with us." If only those who have good voices would come and help with the singing; or, those who have not good voices would give us their presence, I am sure it would "make melody" in our hearts to see them there.

Yes, you can give time. There may be a little grave in the household, a dear one has been taken to the Heavenly

home. You had time to care for him. The dainty little garments received all the finishing touches which only love can give, even if the labor must run into the night's rest. True, he is your child still. But he no longer needs your care. Give this time to your Master more lovingly than you would have given it to this sweet child. Yes, give this time to Christian work. I will not say missionary work alone, for if I find you earnest and active in other departments of Christian work, I am sure of you in the missionary society.

You say you are a very, very busy woman. Then you are, no doubt, a thoughtful one. You may not have talked much in public, but you have pondered these things in your heart. Take your pen and give these thoughts to others. You say it would be a crude article you would write. Never mind; the thoughts which have been pondered in an earnest Christian woman's heart will reach other hearts and influence their lives.

Perhaps you have a beloved son or daughter, willing to consecrate their lives to the sowing of the "good seed" in foreign fields. You feel that this is too much, but dare you withhold so precious a gift?

Shall we not give money? Certainly, keep the treasury overflowing. "These ought ye to have done and not to leave the others undone." B.

ENCOURAGEMENTS TO THE MISSION WORK IN EGYPT.

THE missionary may take encouragement as he looks out over the world, with its teeming millions of unsaved souls, and remembers that the "Kingdoms of this world" will become the "Kingdoms of our Lord and of his Christ." He may also be encouraged, because at the present time the "harvest" appears truly

"white for the reaping." But there are peculiar encouragements to the missionary in Egypt. In this land a general awakening is noticeable among the natives. There is a general desire for a better life, a surer way of salvation. There are many added to the church of the living God yearly. As the Ibis, the

Nile boat, wends its way up and down the broad river, many are the eager watchers, and the moment the boat touches the shore, men, women and children assemble to hear the Word of Life proclaimed, and when it moves on, it is followed by entreaties that the man of God will return to tell them more of the way of salvation. In the schools the youth become attached to the Bible, but especially to the Psalms, which they commit to memory and sing at home, thus often carrying the Gospel into places where a missionary would not be admitted. Thus the children who are sent to our schools become the instruments in God's hands to spread the Gospel, and hearts closed against missionaries are often reached by the Spirit, and through his benign influence softened and turned to Christ.

Besides, the homes are being more readily opened to the missionaries than formerly, and women are becoming more earnest in the study of the Bible. From a human standpoint, this is the most encouraging feature of the work, for until the mothers become converted there is but little hope of the nation becoming Christianized. The fact that the women are the most reluctant to abandon their false religion, shows that the women of Egypt possess the same traits of character which make those of Christian lands so devoted. Notwithstanding her degradation, the Egyptian woman has a vast influence over her sons, brothers and husband, and already since the establishment of the American Mission in Egypt, a young man demands not only a dowry with his bride, as formerly, but also that she be, in a measure, educated. And we hope the time will come when he will require that she be a Christian.

Another encouraging feature in Egypt is that the native converts give liberally of their scanty means to carry the Gospel to others, thus proving the genuineness of their love for the Master.

But these are encouragements from a

human standpoint, and many a cloud rests upon the heart of the missionary as he notes the slow progress he makes. Often he stands on the brink of despair with regard to the success of his undertaking. When he notes the cloud of ignorance and superstition in which they are wrapt, he would fain cry out: "Who is sufficient for these things." It is in such a dark hour as this that his heart turns to that, which, above all and through all, brings him encouragement. "The Word of the Living God." Christ has given the command: "Go ye into all the world and preach the Gospel to every creature." This is just what he is doing, and joyfully does he claim the promise, "And lo, I am with you always, even unto the end of the world."

But the missionary to Egypt has more explicit promises even than this, for Isaiah says: "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar in the border thereof to the Lord. And it shall be for a sign, and for a witness unto the Lord of Hosts in the land of Egypt; for they shall cry unto the Lord because of the oppressors, and he shall send them a Savior, and a great One, and he shall deliver them. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day."

Such is the promise of God. And what picture more beautiful in our sight than that of a disciple of the "Meek and Lowly One" laying hold of these promises by faith, going into the dark places of the earth with the light of the Gospel, which is able to cover the earth with a halo of glory! Since the mighty God condescends to save the world in this way, should the servant murmur? Though the way seem hard and the time long, remember, that "a thousand years in His sight are but as yesterday when it is past, and as a watch in the night." In due time the Lord will come into His possession; yea, He shall come quickly. N. L. H.

HOW MRS. HOFFMAN HELPED.

The annual fee of the Women's Foreign Missionary Society of the West Street church was one dollar, and though a few of the ladies gave much more, the majority of the members gave as a matter of course, just that amount, never reflecting that there was no law against their giving something more. Mrs. Pratt, who was one of these dollar contributors, had it suggested to her, in rather a mortifying way, that it was not absolutely necessary that she should confine herself to such a small sum. She was a paying member of the circle, and talked enthusiastically — "gushingly," some ill-natured people called it. One day, as she was going home from a missionary meeting, she met Mrs. Hoffman, who did not believe in missions, but who knew all about the society and how much everybody gave.

"Ah!" said the latter, "here you come. Been to your missionary meeting, I presume, judging from your exalted look!"

"And oh, what a meeting it was," began Mrs. Pratt, the ready tears springing to her eyes. "If you had seen the chart we had there showing how little of the world is Christian, and how much is given over to false religion and dark heathenism!"

"Must have been interesting!" sneered Mrs. Hoffman.

"But we have the promise," Mrs. Pratt pursued, too much uplifted to notice what the other said, "The earth shall be filled with the knowledge of the Lord as the waters cover the sea."

"If this is to be accomplished by human instrumentality, how long do you think it will take at the rate some people are giving?" Mrs. Hoffman asked.

"Why, what do you mean?" demanded Mrs. Pratt, quite startled.

Oh, nothing," Mrs. Hoffman answered, with a shrug, "only it does seem to me

that there is a great deal of praying and fussing done over *one dollar!*"

She walked off, happy in having relieved her mind, while Mrs. Pratt went home pondering deeply.

She entered her pleasant home—so thoroughly comfortable it was, almost bordering on the luxurious, "the most *complete* house?" her friends all said—and wandered all over it, looking at the pretty furniture and multitudinous decorations as though she had never seen them before. She had the decorative craze badly, and the house fairly bristled with screens, lambrequins, tidies, splashers, plaques, portieres, and things of which only the initiated know the names. There were forests of cat-tails and congregations of one-legged storks. There were toys of all nationalities, Japanese, Turkish, Russian and early English. It seemed as though there was not room for another article, yet the owner of it all had just been meditating a "lovely sofa-pillow like Aunt Fanny's," and an elegant hand-painted, satin, meal-bag pin-cushion, after the pattern given in the last bazar. She went into her own room, and opening the bureau drawers and wardrobe, surveyed her ample stock of thoroughly good and pretty clothes, and the many luxurious toilet articles scattered around. Then she sat down in the big easy chair and soliloquized:

"What an abundance of everything I have. Really a great deal more than I need, and here I've been satisfied to give, year after year, one paltry dollar for foreign missions! It would be bad enough for a person who is totally ignorant of the condition of the heathen world and the operation of missionary societies, but I know about such things. Month after month do I go where they are talked of and prayed over. No wonder Mrs. Hoffman is disgusted with such a missionary

worker as I am, and has so little faith in the cause that is so poorly supported by those professing to be deeply interested in it. We hear a great deal about accompanying our gifts with prayer, but I am afraid that my gifts have not been at all in proportion to my prayers. To think how fervently I prayed this very afternoon that Japan may speedily become thoroughly evangelized, that very soon Corea may be opened to the Gospel, and for the success of mission efforts in all parts of the world, and then handed to the treasurer one dollar as my contribution to help on with all this work. I wish I hadn't had my black silk beaded, 'twould have done just as well without trimming. That cloth suit I don't need at all, for my other one is perfectly good yet, and I wish I had not been in such a hurry sending word to have my sealskin coat made into a dolman. O, dear! I might have saved in a dozen ways."

But regrets were useless. The money which she would now so willingly have poured into the Lord's treasury was no longer in her control. Then her mind reverted to the pale pink and blue sofa pillow, and the *recherche* pincushion. It was then and there decreed that they should forever remain uncreated, and every cent of what the materials would have cost handed into the missionary treasury. Not only was this done, but at the next meeting Mrs. Pratt "gave her experience," and wound up her little speech by saying, "So I've come to the conclusion that I can very easily afford to pray and fuss over more than one dollar."

This set some of the other members to thinking. Of course, there were some who could not spare another cent to this particular cause. They had very little to give anyway, and there were many demands upon their purses; but it is surprising how many there were in that

comparatively limited circle who found that in one way or another somehow they could increase their foreign contribution three or four fold. For instance, there was Mrs. Wilmar, the wife of a man with an exceedingly modest salary. She had no superfluous dresses or decorations; indeed, even the necessities for a large family of small children were sometimes hard to procure. It seemed as though there was no way she could retrench a little without affecting the health and well-being of her family, and she knew that would not be right. But as she sat with her thinking-cap on one day, an idea popped into her head that caused her to exclaim, "There's the fruit cake!" She had always been in the habit of making a fruit cake in the fall, not so much because it was a necessary thing to have, for Mr. Wilmar never ate any of it, she did not care particularly for it herself, and knew it was not the best kind of food to bring children up on; but just because her mother and grandmother before her had done the same, and she, without giving the matter much thought, supposed it to be a part of good housekeeping. "Now, that is something we can all do without perfectly well," and setting aside the custom of her foremothers, she found her missionary money in the fruit cake.

By dint of persistent and careful planning, most of the other members were able to increase their contributions, and so it came to pass that the offering from the West Street church was much larger than ever before. It all came from the ill-natured remark of Mrs. Hoffman about the prayers being out of all proportion to the gifts, and as there was never the shadow of a thought that the prayers should be curtailed to correspond with the giving, there was only the other alternative, which, as has been seen, they adopted.—*The Presbyterian*.

HOME TRAINING AND ITS PRESENT DAY DIFFICULTIES.

BY REV. W. MILROY, PENPONT.

The training intended is the training of children: but it involves the training of parents in moral qualities, without which the children's training is certain to be very defective. One reason why many parents cannot govern their children is because they cannot govern themselves; and another reason is their want of willingness to take the requisite trouble.

Children inherit their physical constitution, their mental constitution, and a whole stream of tendencies and predispositions. Some of these tendencies are to be repressed, others to be encouraged and guided in the right channel. The habits are to be formed; and by the home training more than anything else it is decided what the habits are to be. When young people go wrong as they grow up, in many cases it is partly, perhaps largely, the fault of the parents. There is an evolution which the Bible plainly teaches: "Train up a child in the way he should go, and when he is old he will not depart from it."

The first lesson to be learned is obedience, and none of the higher lessons can be learned without it. Nearly all children have enough of the old Adam to want their way at times when they ought not to get it. But obedience can usually be secured by reasonableness, by affectionate firmness, and by taking trouble. There is a training that as certainly ends in disobedience as that gravitation tends to the center of the earth. Obedience obtained by coaxing and promises is often degrading, and at times demoralizing. When compulsion is necessary the exhortation may be remembered, "Let not thy soul spare for his crying." But when such discipline is often resorted to it hardens, and there is certainly a defect in the training.

From the home training children

should learn *independence*, including therein self-help, industry and thrift. They should learn also honor, including therein integrity, purity, justice and truth. They must also be trained in self-control, or the government of the appetites and passions. They must be taught also, as they grow up, the value of money, and to think and judge for themselves, all in the fear of God. There is a training which has special reference to this world, and another that has special reference to the world to come—and each is necessary to the other. There is a religious training that is direct, and another that is unconscious and indirect. Both are required; but example is more powerful than precept. In vain is religious principle inculcated if the family life and the whole atmosphere of the household is of an irreligious or intensely worldly character. The day is near, perhaps, when children will no longer learn to like intoxicating drinks at their father's table; but when will the day come in every Christian household that there will be a daily training in right feeling, in unselfishness, and in godliness with contentment. Everything should be consecrated by religion and lead up to the fear of God.

As to "difficulties," there are none like those of our own making. There is a growing tendency in parents to consign their children to the care of others, with results not always satisfactory. A difficulty in some quarters is said to be that children are becoming too independent. Before they are far on in their teens they can make good wages, and are unwilling to submit to parental restraint. They will rather leave home and go into lodgings. The fault does not lie in the wages, but in the fact that the training was not what it should have been while the parents had the power in

their hands. When the nurture is thoroughly Christian, children will not be so ready to rebel against the restraint of reasonable authority.

Another difficulty arises from false notions prevalent about gentility. Daughters are brought up in ignorance of household work, and it is almost a law that their dainty fingers must do nothing useful—only what is ornamental. Sons are allowed to think there is nothing good enough for them to do, and it often ends in their being good for nothing. They get infected with the notion that work is unworthy of them, that every kind of labor is degrading, and that idleness is the mark of a gentleman. Such ideas are little less than a libel on the living God. The first man was not made to be idle. And the second man—who is the Lord from heaven—spent probably the larger part of his life on earth at a handicraft. Children should be made to understand that idleness is a disgrace, and every kind of honest work honorable. There are other necessities than that of poverty. There is the necessity of virtue and happiness. And these can only be found in the love of God, and likeness to God, and in the use of the

powers and faculties in his service.

There is an immense flood of light literature, which needs regulation and purification. There are also forms of pleasure indulged in to such a degree that the noise and whirl and dissipation of them tend to make home a dull place. Christian nurture includes the taking of pleasure in moderation. The want of moderation is, perhaps, the unchristian element in not a few of our amusements.

The great aim is to bring up the children for Christ. The divine purpose in the family is to give religion every advantage. "Did he not make one? And wherefore one? That he might seek a godly seed." If our children are not trained up for Christ, all that is divine in Christianity will cry out against us and condemn us. From every hearth and home, from every family altar, should daily ascend the petition with which Moses concludes his magnificent psalm: "Let thy work appear unto thy servants, and they glory unto their children. And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it." —Psalm xc. 16; 17.

LETTER FROM EGYPT.

ASVOOT, Egypt, Sept 3, 1887.

Editors Women's Missionary Magazine:

DEAR FRIENDS: The first number of the magazine has just been received at this station. Allow me to congratulate you on its fine appearance and attractive contents. May it be a power for good and a pleasure to many. Enclosed find subscription for one copy to my wife, and one copy to Mrs. J. Kelly Giffen.

Mrs. Giffen and our two little girls are on board the "Ibis," on their way up from Cairo. We have been appointed by the Association to itinerate among the out stations until the meeting of the

Presbytery in January next. We expect to begin at once.

I have been visiting several out stations, and received six persons to church membership at Mair. Four of them, two men and two women, belong to that town, and two other men to Nezlit Klaib. I visited Nezlit Klaib and baptized a child. I think no missionary had been there before. The leading man is very zealous, and I think pious. He had built, mostly at his own expense, a place for meetings, and conducts a kind of Bible reading every evening.

Henain Makhiel, the evangelist who

preached in that district, was with me on this trip. He had a most interesting discussion with a Moslem who attended our meetings at Nezlit Klaib. Henain could quote the Koran almost as well as his opponent, (at least the passages he wanted to use), and completely silenced him.

The discussion was conducted in the best of spirit, and the Moslem frankly, when beaten, said "sakett"—I am silent.

Wishing you all success in your undertaking, I remain most sincerely yours in Christian bonds,

JOHN GIFFEN.

LETTER FROM NORTH INDIA.

JHELUM, North India, Aug. 17, '87.
Editors Women's Missionary Magazine:

With this I send a list of names for the the subscription paper to the WOMEN'S MAGAZINE.

I wish you much success with the paper, and may it prove a great blessing to the cause of Christ.

You will hear from us, as we are making arrangements to comply with your request to have a letter from some one in

India every month. If we want the work to succeed we must all do our part.

We are interested in anything that will bring our beloved work in this land, and in other places, before the minds and hearts of the women of our church.

May the smile of our Master rest upon you, and may you ever have His help and presence, is the wish and prayer of
Yours, in Christian bonds,

EMMA DEAN ANDERSON.

THE KNOXVILLE MISSION.

KNOXVILLE COLLEGE, SEPT. 22, 1887.

SCHOOL opened Sept. 5th. More of the old students were in than usual. Work has been unusually good this vacation; and as these young people come to us from the rolling mills, marble yards, coal mines, school-rooms and kitchens, our hearts were made glad; they seemed so glad to come back, almost like children returning home. When we hear them tell how they worked almost night and day to save money enough to return to school, we conclude that shiftlessness, so often applied to the colored people, is a misnomer when applied to our boys and girls.

It is hard to persuade young colored men and women to deny self in order to enter school; but when they once enter and get a taste of higher and better life, and see something of what a Christian home is, then they are willing to make almost any sacrifice to continue in school. But it was the evidence that they tried to

live and work for Christ that cheered us most. A number of our boys were working in the coal mines near Jellice. They had neither Sabbath-school nor church; they were in the midst of a Godless community, yet they observed the Sabbath, held prayer-meetings, organized a Sabbath-school, and talked prohibition, so that even the whites were reminded of neglected duty, and organized a Sabbath-school for themselves.

On account of malaria, Miss Mason's health would not permit her to return to Alabama with safety; yet she was anxious to work among the poor and needy. As one of the young men was telling us how he had organized a Sabbath-school, taught a night school, and how anxious the miners were to have him stay among them, the thought occurred to us: Would not this be a good opening for Miss Mason? We mentioned it to him and he immediately returned, bearing the glad tidings that an earnest Christian and an

educated young woman was willing to work among them. They pledged her \$35 per month out of their hard earnings, and the next Monday a school was opened among the mountains. We are looking every day for a letter from Miss Mason telling us of her work.

Two of our young men were boarding with a colored family in the city; one very hot Sabbath the ice wagon passed. The landlady said to one of them, "Will you not bring me some ice?" He replied, "I would be glad to do so, but it is the Sabbath. Prof. Parker told us that such things are wrong, and we believe he is right; we would rather drink warm water." The woman remarked as she told me this, "I bought no more ice on the Sabbath. They are the best young men I ever knew."

Two of our girls worked in Southern families in the city instead of returning home, thus saving the expense of traveling. Both families speak of them in the highest terms, and one lady especially has since called two or three times and expressed her thanks, and spoken of the Christian principle that seemed to govern these girls.

A teacher writes: "We talk much of going to Africa, and we are living in the midst of Africa." Miss Henrietta Ma-

son talks of sin and vice in Alabama, but the people here are very little better; they still cling to the old habits and customs. Another writes: "I have a school of seventy-one pupils; many have not a single book, and a large Sabbath-school has only six Bibles, and not a paper. If you could send us books of any kind, we would be so glad. I would not ask this if I had my health, but I was sick eight months of last year."

Mr. Cloud, our one graduate of last year, is to take Miss Mason's place in Alabama. Judge Henderson writes: "We have confidence in whomever you may send, but no one can take Miss Henrietta's place." Mr. Cloud and another young man painted and kalsomined the college building in vacation. As soon as they had finished, Mr. Cloud came to me for the address of the ladies who had helped him. Having received sixty dollars from the student's fund, he wished to return it. How many of our white students are as prompt in payment?

These are only a few of the incidents that are constantly coming to us from our students. Do you wonder that we rejoice that God has honored us in making us co-workers with him in educating and Christianizing these dark-skinned children of the South?

THE LITTLE GIRLS' HOME, KNOXVILLE, TENN.

THE Little Girls' Home is not yet furnished, but we expect to be able to move some time in October. The applications to enter are many. Not a week passes that we are not obliged to send away one or more. We expected to make an arrangement with the county by which we would receive its wards, they paying so much per day or month, but after some time taken to consider the proposition they refused to do so, saying that homes could be found for more than they had, but such homes! It would make your heart ache to see

them. As it is, we can only take those whose parents or friends are able to pay the six dollars per month; but relying on the promises God has made to the orphan and fatherless, we have taken five who have neither father nor mother. We feel almost sure that three of these have been rescued from a life of sin and shame. While we are sorry we cannot gather into this home all the friendless little ones, yet we rejoice that there is a home where parents who realize their inability to train their children can place them, knowing that they will receive a

Christian training ; and we thank the Lord that he has put it into the hearts of his children to give this Home to the little colored girls.

The Home is yet to be furnished, but we feel confident that many will re-

spond to the plea made by Dr. C. Jane Vincent, and that before the cold weather comes Miss McDill and her little family will be comfortably settled in their new building.

LETTER FROM EGYPT.

ASYOOT, Egypt, August 31, 1887.

Editors Women's Missionary Magazine:

It is just a fortnight to-day since Misses Kyle, Hogg and I returned from Ramleh to resume our regular work. We have put our rooms in order, the wheels of the different departments of the Institute have been set in motion, and I have begun my Zenana work.

You ask me to give you a description of my special work. I do not now do any school teaching, but give my time to visiting the women in their houses. I have my home with Mr. and Mrs. J. Kelly Giffen, and they reside in the third story of the Pressly Memorial Institute. Our house is about half a mile from the entrance to the town, and as the Christian part of the population live principally on the farther side of the town, I am obliged to ride a donkey in going to and fro. I usually set out at half-past eight and return at mid-day. Go out again at three and return at sunset, visiting seven or eight families in a day.

My visits might be classed under two heads: First, strictly missionary. In making a visit of this kind I acquaint myself, as well as I can, with the special circumstances of the family, then select and read a few suitable passages of Scripture. After trying to show the women the lessons which God intends us to learn from those words, I lead in prayer, turning the passages into petitions, and praying for the different members of the family. When I am able to carry out this plan without interruption, the women are at-

tentive, and I am encouraged to hope that some good has been accomplished. But there are many interruptions. Neighbors, seeing my donkey at the door, come in from curiosity, and the religious conversation must then take a more general turn. Or, visitors come in, and they must be welcomed, their outer covering removed, coffee and pipes served, etc.; and thus my hour slips by and I must go. Sometimes, when the visitors are strangers to me, I remain awhile with them, and by the help of the family get them interested in our work; so that when I rise to leave, they will invite me to visit them, and thus a new house is opened to me.

The second class of visits I will call social. from want of a better term. Having taught school for such a long time in Asyoot—twenty-two years—I have a large circle of acquaintances. As many of these are my former pupils, they naturally expect me to rejoice with them in their joys, and sorrow with them in their sorrows. These young wives and mothers are very dear to me, and I enjoy visiting them, but they are so numerous that I cannot see them often.

It is very gratifying to note the difference (in manner, language and personal appearance) between them and those who have not been at school; and under the influences of the Gospel. Many of them, however, are married into families where they have little sympathy, and have no liberty to make any change in the domestic habits and customs. Often they are not allowed to come to church, or to

visit us, and sometimes they are even hindered from reading their Bibles.

The field of Aysoot may be divided into three divisions. The first is the Protestant community. It is cultivated chiefly by means of the Sabbath services, schools, weekly meetings, missionary society, etc.

The second is the coptic, or nominal Christian, and it is much larger than the former one. Its door is now very wide open, and we can enter in with our Bible and go to any part of it, sure of at least a civil reception. But with Melika, the regular bible woman, the two young helpers from the Institute, Rena and Bicta, what I can do myself, and with occasional visits from the other missionary ladies, we can only do a little here and there around the edges. I was rejoiced, however, yesterday, at securing Hinna Beshai for a regular Zenana worker. She has been trained in our boarding school and has completed the full course of study. She has been supported for several years by the L. M. S. of the First church, Allegheny, but we expect her salary to be paid by a grant from the British and Foreign Bible Society. She is about sixteen years of age, and is the first young unmarried woman who has been allowed to teach in the houses in Aysoot.

The third division of our field is the

Mohammedan, and it is the largest, for it contains three-fourths of the whole population. Whether it is open to us or not, we cannot say, for for it we have neither laborers nor money. When can we try to enter it?

I laid aside my pen this afternoon to take up the WOMEN'S MISSIONARY MAGAZINE, which had just arrived. Our own dear magazine, I am so glad to see it. It is so tasteful in its dress, so free from errors, and so varied and interesting in its contents. I congratulate your committee most heartily, and will watch eagerly from month to month for the coming of the magazine.

How rapidly the women of our church are coming forward in the Master's service. When I was at home in '82, I was much encouraged by seeing the work of your Presbyterial societies. Since then you have organized your General Missionary society, your Women's Board, and your magazine committee. I rejoice exceedingly in all this progress. I can imagine something of the hard work, physical and mental, the self-denial, the conflict of duties, and the heart struggle between conscience and pride, that were necessary before these beautiful pillars were prepared and set up. May God bless your noble work and speed it on.

Affectionately your co-worker,

M. J. McKOWN.

Bright hopes that shine, like stars sublime,
Go down in wane of freedom,
And true hearts perish in the time
We feel that most we need them,
Yet never sit we down and say
There's nothing left but sorrow,
We tread the wilderness to-day,
The promised land to-morrow.—*Anon.*

He who from zone to zone,
Guides through the sky thy certain flight,
In the long way that all must tread alone,
Will lead our steps aright.—*Bryant.*

Editorial Department.

Letters from many of our missionaries of both Egypt and India have been received, promising cordial support in every way possible. Many thanks, dear friends, for your interest. "As cold water is to a thirsty soul, so is good news from a far country."

Let him who would envy John the pleasant task of being a support to the mother of Jesus, reflect on a previous expression of our Lord's: "Whoever will do the will of my Father which is in Heaven, the same is my brother and sister and mother.—*Krummacher*."

Miss Anisa Moosa, whose article appears in the Young People's Department, expects to sail for Egypt with the outgoing missionaries. Her father, Mr. Ibrahim Moosa, who resides here, sends her out that she may become a teacher in the mission schools, and also that she may enjoy association with her own people. It is earnestly hoped that she may do much good in our Egyptian mission, where there is such great need of native helpers.

Inasmuch as new orders are coming in every day for the MAGAZINE, asking that subscriptions begin with the first number, we are compelled to say that number is exhausted. At the time of giving the order for three thousand, the committee felt they were incurring a risk, as they had but 1,500 paid subscriptions. To date we have over 2,800 subscribers. This, with exchanges, a number of duplicates, and a number sent to isolated places, has exhausted the issue. A larger edition will be published from month to month to supply new subscribers

Many encouraging and congratulatory letters have been received from subscribers, in which they speak of "Our Magazine." These kind words, and the energetic efforts in procuring new subscribers give the committee much comfort. Now that our societies have resolved themselves into a "committee of the whole," we feel that the success of this enterprise is assured.

A loyalty to God ennoble every duty. We long and pray for the time when all the women of our churches shall see and do their duty in the cause of missions. There has been a great awakening, it is true, of this missionary spirit within the last ten years. But we should not be satisfied until it becomes universal, and animates the heart of every woman who professes to be a follower of Christ.—*Helping Hand*.

Many have no doubt heard with deep regret of the death of the Maharane Dhulee Singh, at her home near London. Dr. and Mrs. Lansing, whom she valued as true friends, were with her, and her faith was clear and strong to the last. Her second daughter is just recovering from an attack of typhoid fever. Her husband, the Maha Rajah Dhuleep Singh, who, as is well known, had abandoned his wife and children and renounced Christianity, is still in Russia, no doubt trying to make his way back to India, in the vain hope of finding a following among those who were once his father's subjects. May the doubly orphaned children have the prayerful remembrance of the whole church, and may the father soon be brought back from his wanderings to be a consistent Christian and loving parent.

There seems to be some misapprehension concerning the guarantee fund. We fear that *some* of the subscribers thereto consider their subscriptions in the nature of an investment. For the benefit of each we have to say that the guarantors will not be called upon to pay any part of the amounts subscribed, unless there be a deficit in the expense of the publication of the magazine—of which, happily, we are glad to announce there is no likelihood, as the success of the work is beyond our anticipations—and on the other hand, no dividends or profits will accrue to the guarantors. If there be a surplus it will be devoted to the interests of the magazine. When a guarantee fund was proposed and decided upon, it was not for the purpose of making money, but simply to provide a reserve fund which could be devoted to paying any loss which might arise in the publication of the magazine. The number of shares authorized by the Women's General Missionary Society for this fund have been promptly taken, and it is now closed.

NEW MISSIONARIES.—The Rev. Geo. W. Morrison and wife, Miss Cynthia E. Wilson and Rev. Dr. Martin will sail for the mission in India, and Rev. James O. Ashenhurst for the mission in Egypt, in the steamship City of Rome, from New York, October 12. Mr. Ashenhurst is a son of Rev. James Y. Ashenhurst, of Blain, Ohio, who served our church faithfully for a number of years in our Freedmen's mission at Chase City, Virginia. Mr. Morrison is a son of Rev. Marion Morrison, DD., of Mission Creek, Neb., and to whom the United Presbyterian church is indebted for much of her success in occupying new and needy fields in the far west. Both of these young servants are graduates of the seminary at Xenia, and give promise of much usefulness in the mission field. Mrs. Morrison is the second daughter of

the late Hon. John Patton, and though she goes for the first time from the home of her childhood, and leaves a widowed mother and many loving friends, yet she goes cheerfully and willingly to the work for which we feel she is eminently qualified. About one year ago the missionary societies of the three United Presbyterian congregations, employed Mrs. Morrison as Bible reader among the destitute and ignorant of this city. She prosecuted her work with fidelity and enthusiasm, and many a wretched home was visited, and the same Gospel was read in them, and the same pitying, loving Savior presented that she will be called on to read and present for acceptance in far off, needy India. How do we know but that God opened this work, just as a preparation and a necessary experience for her young heart, that she would better realize something of the work she was soon to undertake in a foreign field. Let us follow these three friends, not only with our good wishes, but our prayers and our offerings. May God bless them and keep them continually.

MINUTES OF THE WOMEN'S GENERAL MISSIONARY SOCIETY. — The publication committee are still able to furnish copies of the pamphlet issued by the W. G. M. S of 1887. It contains the minutes of the convention, the papers read before it, reports from the officers of the Women's Board, and statistics of the Women's Missionary Societies of our church. Every branch of our mission work is represented. Miss Frazier and Miss Wilson tell of the work in Egypt and India; Mrs. Graham speaks for the Home field; Miss Cleland for the Freedmen, Mrs. R. W. McBride for the Indians and Mrs. Greer for the Orphans' Home. Other able and earnest workers in the church also furnish papers of special interest to members of missionary societies and the church. Many who have read these papers are surprised

that a pamphlet of 113 pages so well printed and bound can be offered for 15 cents. Three cents per copy additional for postage should accompany orders which should be addressed soon to Mrs. E. Y. Gordon, Princeton, Gibson Co., Indiana; or Mrs. J. G. Carson, or Mrs. Belle M. Patterson, Xenia, Ohio.

The Mission Board, of Erie, Pa., sent a barrel of clothing to Chase City, Va., in August, valued at \$10.

The sorrowful word has just been received of the death of Mrs. E. W. Hill, Corresponding Secretary of the Orphans' Home, Allegheny. She was deeply interested in all church work, and her efficient aid and bright face will be sadly missed.

It has been decided to hold a Woman's Missionary Conference early in 1888, at Amritsar—a conference similar to that held five years ago at Lahore—at which several of our female missionaries were present. Miss Rosa McCullough represents the women of our India mission on the committee of management.

A very interesting farewell meeting was held in the 1st U. P. church, of this city, in behalf of Mr. and Mrs. G. W. Morrison and Miss Anisa Moosa, about to leave for their work in India and Egypt. Owing to the sudden illness of the pastor (Rev. Wright), Dr. D. MacDill presided. Appropriate remarks were made by Drs. Moorehead, Harper, Carson, and Rev. Black and Dr. Marlay, of the M. E. church, and closed with a few remarks from the young brother so soon to leave his native land. It was no lachrymose occasion, and one speaker made a deep impression as he said he could fill that large house with mothers who would rejoice and who would be willing to live upon scanty fare if they could only see their sons thus dedicating themselves to the service and work of the Lord.

Those of you who read the MAGAZINE doubtless read the church papers, and are already interested in the Freedmen's work. We have thought that we would like to give the children another treat at the holidays. If you have not sent your boxes and barrels perhaps you can slip in something suitable for gifts; or if you have sent, perhaps you will feel like sending another package. Send freight or expressage to Five Forks, Va., and mail to Abbeyville. We are in immediate need of clothing, shoes, etc., for school children, as well as bed clothes. Goods for holiday presents will do if sent by December 1st. Those sent later may reach us, but there is danger of railroad delays. MRS. J. A. RAMSEY, Abbeyville, Va., Oct. 4, 1887.

We know that our readers will be interested in reading the article in this number of the MAGAZINE, on the "Orphans' Home," and we earnestly hope the appeal which has been made to our congregations for help, to relieve this very worthy and much needed institution from the depressing influence of debt, will be met with a general and hearty response, and thus enable the managers of the Home to carry forward their noble work. What work appeals to our pity and humanity more than that for needy orphaned children? Therefore, sisters, let us each do our part to relieve this debt, when, especially to most of us, it would cost but little sacrifice. And we would add that in every congregation there will be some absent, and others who find it hard to add to their regular contributions; and possibly, yes possibly, some unwilling ones. Therefore, to those who have been blessed with an "abundance," one dollar instead of twenty-five cents would be a very appropriate and acceptable offering. There are always some whose privilege it is to make up deficiencies. May the Lord bless this "Home" more and more.

Young People's Department.

"This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations.—MATTHEW IV:14.

"There is a lesson in each flower,
A story in each stream and bower;
On every herb on which you tread
Are written words which, rightly read,
Will lead you from earth's fragrant sod
To hope and holiness and God."

ALLAN CUNNINGHAM.

SCHOOLS IN EGYPT.

BY ANISA MOOSA.

I have been asked to write something for the MAGAZINE, but how can I, when the English is not my language? But by request, I will write a little for the Young People's Department on my first impressions of America.

I left Egypt in the summer of 1882, in company with Rev. John Giffen and family. We left because of the war which was then raging there. Arriving in America, I went to Wooster, Ohio, where my father and mother, who had been in this country one year before I came, were then living. After spending a year there, I was sent to Knoxville College two years by the Ladies' Missionary Societies of the three U. P. congregations of Xenia, and I am thankful to say, had good advantages there.

Since leaving there I have spent most of my time in Xenia, and attended the college here last winter. The thing which strikes me most is, that American children, as a rule, enjoy going to school, while Egyptian children do not. There are many boys and girls here, especially in the south, who work very hard during vacation, and save their money, that they may attend school. In Egypt they are not anxious enough to do that, but have to be forced to go to school. I am talking now only of the children who attend the Coptic schools and the Koottab or Mohammedan school. Some one may ask, why do the children there

have such a hatred of schools that they have to be compelled to go? Let me tell you why. As soon as the children are old enough to do mischief (a good many here are acquainted with this habit), their parents try to get rid of them so as to have rest while they are away. Often I saw a father dragging his little boy to the Koottab (of course not a girl, because the girls are kept at home), and what a big fuss they make! When a boy is taken to the Koottab there, it may be compared to taking a man to jail here. The boys are left there in the hands of the Fiky, who sits there with his legs crossed in Turkish fashion, and holds in his right hand a whip, ready to punish any one who may happen to be disorderly. By the word disorderly I mean this: The Koran or Moslem Bible is their only school book, and each boy with a part of it written on his board, as his lesson keeps repeating it in a sing-song way until recess, if they have any, and if a poor boy stops to rest a minute, down comes the whip on his back.

Sometimes a boy will get some cake for his teacher, for which the teacher will show him favor for a day, but the next day he is counted just like the rest. You must not think that the boys bring such gifts to their teachers because of any love they have for them. No indeed. They do it to keep him from whipping them. The boys are kept in the Koottab until

they commit the Koran, and after a boy has gone over it a number of times in this way, his mother makes a great feast and joy is brought to that house. You see that Mohammedan boys are compelled to learn their Koran by heart, but what a glorious thing it is that those who study the Gospel of Jesus Christ do it not from compulsion, but from their love of the word of God! The Kingdom of God is not given by force, but is freely offered to those who seek it.

Returning to my subject, I say that the boys take their dinner with them, not because of the great distance to their homes, but that they may not have any chance to stay at home in the afternoon. If a boy is absent without a cause, when he goes back to school the teacher puts his feet in a wooden arrangement, both ends of which are fasted to a rope, and two or three strong boys twist the rope around the boy's feet, while the teacher does the whipping. I witnessed this sight myself, and it made me cry. I see that the boys study here with their heads uncovered, but the boys there wear white linen caps that the girls make while kept at home. They leave their shoes at the

door of the school room.

Let me tell you a little about the girls. They are used to being kept at home all the time to work, but I am glad to say that more of them are attending the American mission schools each year. Sometimes, when they are first taken there, they are afraid, having the same dread of schools that the boys have, but before the first day is over they find that the missionaries are not unjust masters or teachers, and they are drawn to them so closely that often it is very hard for them to leave them at the time of their vacation. Many of these girls are Mohammedans, but they learn little by little, until they see for themselves that the idea for the salvation of their souls is not contained in the Koran of the False Prophet, but in the Gospel of Jesus Christ; and when they get home they try to teach their relatives of the same Saviour. And so "a little leaven will leaven the whole lump." And the time has come when the Egyptians are beginning to know the Lord, and the Lord, with his unspeakable love, says: "Blessed be Egypt, my people."

. MAH MENLI.

Among the many incidents occurring in missionary life, though happening but seldom, perhaps once in a life time, few seem more touching than the vain search of some poor soul, whose thoughts and conscience have been partially awakened for an answer to some of the mysterious problems of life. "Why are we here?" "Whither are we going?" seeking in vain among their own gloomy superstitions to find peace for the troubled conscience, and light to illumine the darkness of life's closing scene.

How touching was the request of a high caste Hindoo woman to the English ladies: "Cannot some of you come and

tell us, who cannot go beyond the purdah, of these things."

Among the earliest mission church gathered at Rangoon by Dr. Judson, was the young Birmese woman Mah Menli. Judging from outward circumstances, her life was a prosperous one. In Birmah women are not secluded as in most oriental countries, are allowed more liberty and usually treated with more consideration. She of whom we tell was married young to a husband kind and affectionate. Thus prosperous there passed away several happy years, then a spirit of unrest took possession of her mind. A vague sense of dissatisfaction with herself and

her surroundings. There was a dread of the future, that something after death. A strong desire grew up in her mind to know something of the Creator of the universe, to discover if it were possible to make her wants known to Him so as to propitiate his favor.

The religion of Burmah, Buddhism, less cruel and sanguinary than the beliefs in other parts of India, is at best vague and shadowy, affording no satisfactory answers to the questions which perplexed her soul.

Her husband, ever kind and indulgent, unable to reply to these curious inquiries, took her wherever there seemed any possibility of obtaining the desired information. He even taught her to read, in the hope that she might glean the wished for knowledge from the pages of the sacred books. But neither learned

Moor, nor priest, nor sacred books could tell her of the peace which passeth understanding.

Several years passed, and discouraged she began to consider hers a vain search, when, by some chance, as we say, she was told that two foreign teachers at Rangoon were teaching a new religion. Willing to make one more effort, she went and listened. There she heard of the great High Priest offered as a sacrifice for the sins of His people, through whose intercession she might approach the great Creator of the universe. She listened gladly. Her name was soon enrolled with the little band of communicants, as sometime afterward was also her husband's. She lived a consistent life for some years, and died in the full hope of a glorious immortality through Jesus, her Saviour.

E. P. P.

HIS MOTHER'S BIBLE LESSONS.

BY MR. RUSKIN.

How MUCH I owe to my mother for having so exercised me in the Scriptures as to make me grasp them, and above all, taught me to reverence them as transcending all thought, and adorning all conduct! This she effected, not by her own sayings or personal authority, but simply by compelling me to read the book thoroughly for myself.

As soon as I was able to read with fluency, she began a course of Bible work with me, which never ceased until I went to Oxford. She read alternate verses with me, watching at first every intonation of my voice, and correcting the false ones, till she made me understand the verse. It might be beyond me, altogether; that she did not care about, but she made sure that as soon as I got hold of it at all, I should get hold of it by the right end.

In this way she began with the first verse of Genesis, and went straight

through to the last verse of the Apocalypse—hard names, numbers, Levitical law, and all; and began again at Genesis next day. If a name was hard the better the exercise in pronunciation; if a chapter was tiresome, the better the lesson in patience; if distasteful, the better the lesson in faith that there was some use in its being outspoken.

After our chapters (from two to three a day, according to their length, the first thing after breakfast, and no interruption from servants allowed—none from any visitors, who either had to join in the reading or stay upstairs—and none from any visitings or excursions, except real traveling), I had to learn a few verses by heart, or repeat, to make sure I had not lost something of what was already known; and with the chapters above enumerated I had to learn the whole body of the fine old Scottish Paraphrases, which are good, melodious and forceful

verse, and to which, together with the Bible itself, I owe the first cultivation to my ear in sound.

It is strange that, of all the pieces of the Bible which my mother thus taught me, that which cost me most to learn,

and which was, to my child's mind chiefly repulsive—the one hundred and nineteenth Psalm—has now become of all the most precious to me in its overflowing and glorious passion of love for the law of God.—*Fors Clavigera*.

BEGINNING WITH PRAYER.

REV. L. D. BEVAN, D.D., formerly of New York, is preaching a series of Sabbath evening sermons on Queen Victoria's jubilee, to crowded congregations in his church at Melbourne, Australia. In one of these discourses he related the following:

One of the anecdotes current concerning the childhood of the Queen was to the effect that her possible ascent to the throne was kept from her knowledge until she had passed her twelfth birthday. It was then, however, felt that further silence on the subject was needless, and a genealogical table was placed on a book of history which she was studying. When the princess saw it, she said, "I

never saw that before." Her teacher replied, "It was thought necessary you should." "I see I am nearer the throne than I thought," she answered. "So it is, madame," was the reply. After a few moments thought, the child said, "I hope I will be good," and referring to the reason which she now saw for the special care which had been taken of her education, she repeated the words, "I will be good." On the death of William III., the first words spoken by the Queen to the Archbishop of Canterbury were, "I beg your grace to pray for me," and all knelt down together; and so, with prayer to God, did Queen Victoria begin her reign.

Women's Auxiliary Board.

The September meeting was principally occupied with hearing and adopting the constitutions mentioned in the Directory Card.

These "models" for Mission Bands, Women's Missionary Societies and Presbyterian Associations are intended for the benefit and guidance of the many rather than the special needs of individual societies. It would be impossible to prepare a constitution that would exactly suit all localities—so each society will have to decide for itself about the minor details. Mission Bands can dispense with a special name, such as is given in the "model," but most young people like something of the kind.

Receipts for the month, \$474.05. Mem-

bers present, twelve.

Requests for constitutions should be sent to the Recording Secretary, Miss M. M. Shaw, Bellevue, Allegheny Co., Pa.

Constitution of the Mission Band of the United Presbyterian Church of—

ARTICLE 1. This society shall be called "Cheerful Workers," with the motto, "Whatsoever ye do, do it heartily, as to the Lord." Col. 3:23.

ARTICLE 2. Its object shall be to aid in interesting the young people of the church in the cause of missions; to gain information on missionary subjects, and to raise money for carrying on the work of the General Missionary Society.

ARTICLE 3. Any child may become a member by paying five cents as membership fee, and by signing the following

pledge: "Desiring to obey my Saviour's last command, 'Go ye therefore, and teach all nations,' I hereby promise to give *two cents* a week, and more if I can, of my own money, to send the Gospel where it is needed."

Parents and others may become honorary members by the annual payment of one dollar.

It shall be the duty of each member to make every effort to increase the interest of the society and add to its membership.

ARTICLE 4. The officers of this society shall be a President, Vice President, Secretary, Treasurer, and four Managers, performing the duties usually assigned to such officers.

ARTICLE 5. Meetings of the society shall be held the last Saturday of each month, the annual meeting to be held in March—at which time officers shall be elected and annual reports read by Secretary and Treasurer.

RECEIPTS FOR AUGUST, 1887.

Foreign Missions.—L. M. S. 2nd Mercer, Pa., on debt \$64; L. M. S. Hanover, Pa., 12.70; L. M. S. Caledonia, N. Y., 14; L. M. S. Paxton, Ill., 20; W. M. S. Indiana Presbyterial, 18; L. M. S. Kenton, O., 10; L. M. S. Sugar Run, O., 15; L. M. S. Butler, Pa., on debt, 3.75.

The L. M. S., of Conemaugh Presbytery, held its semi-annual meeting at Bethel, Pa., September 28 and 29. At 7 p. m. devotional exercises were conducted by the President, Mrs. W. H. McMasters.

Rev. T. P. Patterson delivered a practical address on "Home Missions," which was followed by recitations and selections by the young ladies and "little ones" of Bethel congregation.

The Thursday morning session was opened with the usual devotional exercises and the reading of the minutes of the last annual meeting. The roll call was responded to by 29 delegates. All the L. M. S. in the Presbytery were represented.

Miss Mary T. Clements, of Union Society, read a very good, practical paper

Salaries.—Miss Campbell, W. M. S., Monmouth Presbyterial, \$50; Miss Given, W. M. S., Indiana Presbyterial, 124.25; Miss M. A. Smith, W. M. S., Olathe, Kans., 17.65; Training School India, L. M. S., York, N. Y., 13; Training School Egypt, Band of Willing Workers, Lawrence, Kans., 10.

Home.—L. M. S., Piper City, Ill., 12; from same society to help repair the U. P. church in Idana, Kansas, 10; L. M. S., Summerset, Iowa, 14; L. M. S. Kenton, O., 5; L. M. S. Silver Creek, O., 8; L. M. S., Butler, Pa., on debt, 3.75.

Freedmen.—L. M. S., Paxton, Ill., 12; L. M. S. Butler, Pa., on debt, 3.75.

Church Extension.—W. M. S., Indiana Presbyterial, 3; L. M. S., Butler, Pa., on debt, 3.75.

Ministerial Relief.—W. M. S., Indiana Presbyterial, 3.

Little Girls' Home.—W. M. S., Indiana Presbyterial, 8.45; Band of Willing Workers, Lawrence, Kans., 5; L. M. S., Butler, Pa., 10.

E. J. SLOAN, Treasurer.

on "How are we going to answer the Master's call for reapers?" Mrs. Clara Henderson presented a full written report of the proceedings of W. G. M. Convention, and an interesting verbal report was made by Mrs. McMaster.

On motion it was decided to adopt the recommendation from the Board of Foreign Missions, as presented at the general convention, as our rule in forwarding all contributions, which is virtually an amendment of the constitution.

The following resolution from the Brookville Presbyterial, L. M. S. was read:

WHEREAS, Our Presbyterial Society of Brookville has been cordially invited by Conemaugh Society to unite with it in the support of Miss Corbett.

Resolved, That we accept the invitation, and pledge ourselves in the sum of

\$100 annually, to be paid by the first of January each year, commencing with January 1, 1888.

A kindly greeting and cordial welcome was extended to the convention by Miss Sadie Adamson, and responded to by Mrs. McMaster, with many practical thoughts and encouraging words.

The paper on "Systematic Giving," which had been assigned to the Homer Society, was read by Miss Maggie Graham, of that society. After singing 1, 2 v., Ps. 113, the convention took a recess.

After partaking of a most bountiful dinner, prepared by the ladies and served in the church, the convention reassembled and listened to a paper read by Mrs. Clara Henderson, of Crete Society, on "Go Preach the Gospel."

The committee on resolutions reported the following:

Resolved 1, That we endeavor to educate the members of our societies in the importance of mission work, and to arouse an interest among them to attend these conventions.

Resolved 2, That we urge our ladies to attend the Congregational societies first, then the Presbyterian conventions, that they may be more enthusiastic in the work at home.

Resolved 3, That we extend a hearty vote of thanks to the members of Bethel congregation for the kindness and generous hospitality which they have shown the members of this convention.

An invitation was received by the committee from Homer society, inviting our next convention to meet at that place.

A paper to be read at our next meeting, subject, "What can we spare for the cause of Christ?" was assigned to the Elderton Society.

MISS MARY T. CLEMENTS,
MRS. CELIA PATTERSON,
MRS. M. J. CALHOUN,
Committee.

Mrs. Hastings, treasurer, presented a semi-annual report, showing Miss Corbett's salary paid up to the present quarter, leaving a surplus in the treasury. A motion was made that \$225 of this sur-

plus be appropriated to the Foreign Mission Board to help pay the debt. This motion was carried by a rising vote.

A beautiful and interesting letter from our missionary, Miss Kate Corbett, was read. Conference on mission bands was opened by Mrs. Nannie Schrechengost, of Elderton Society. Mrs. Schrechengost was requested to forward her paper to the WOMEN'S MISSIONARY MAGAZINE for publication.

The subject assigned to Indiana Society, "Reflex influence of foreign missions," was discussed in a very able paper by Mrs. M. J. Simpson, president of that society.

A Bible reading on "God's workmanship," had been prepared by Mrs. T. P. Patterson, of Mechanicsburg, but owing to lack of time had to be deferred.

A brief outlook on the work for the next half year was presented by the President, after which the convention was led in prayer by Rev. Patterson.

Adjourned, to meet at Homer City on the last Wednesday of April, 1888.

MRS. W. H. MCMASTER, Pres.

MISS M. LIDE ORR, Sec'y.

SPARTA, Ill., Sept. 1, 1887.

The L. M. S. of Southern Illinois met in Cutler, August 2, at 1 o'clock. The programme was carried out as far as possible, some of the performers being absent on account of sickness.

We were glad to see Miss Maggie McDill, of the Knoxville, Tenn., mission with us at the meeting. She gave us a good description of what they intended the Little Girls' Home of that place should be like; also, some touching remarks on the manner in which one and another had contributed to the Home, and how gratefully it was received.

The usual business was transacted, after which we adjourned, feeling that it was good for us to be there.

MRS. J. C. ELLIOTT, Pres.

LYDA MCKELVEY, Sec'y.

The W. M. S., of Big Spring Presbytery, held its seventh annual meeting at McConnellsburg, Sept. 27, 1887. Opened with devotional exercises by the President, Mrs. G. W. Reed. The opening address was given by the President, subject, "Consecration."

Delegates from seven societies responded at roll call. Others were present and invited to sit as consultative members.

Written reports were read from each society. Amount contributed, \$317.70.

The President appointed the following committees:

On resolutions—Mrs. Rev. Grove, Mrs. Cyrus Cummins and Mrs. John Adams.

On nominations—Miss Mary Patterson, Miss Fannie Cummins and Mrs. Maughlin.

Papers on the following subjects were read: Hope, Christian Consecration, What Have We Accomplished by Our Mission Band? (by S. V. M. B.), and Christian Consistency. Essays were read on Retrospection, The Master Calls Thee, Manuscripts of the Bible, and The Harvest Truly is Plenteous, but the Laborers are Few. Papers were read and discussions held: On "What is our duty as missionary workers to the unconverted around us, and how should this duty be performed?" on "The best means of conducting monthly meetings, and should devotional exercises form a part of them;" and on "The relation of the W. M. S. to the temperance work." A recitation was given and a selection read. The report of committee on nominations was adopted. Officers for the ensuing year:

President, Miss Mary Robertson; 1st Vice President, Mrs. Samuel Jamieson; 2d Vice President, Miss Lizzie Hunter; Secretary, Mrs. A. S. Aiken; treasurer, Miss Margaret Adams; Delegate to the W. G. M. S., Mrs. F. McBurney; Alternate, Mrs. G. M. Reed.

The following report of committee on resolutions was adopted:

Resolved, That the Presbyterial Society advise the societies under its care to send their contributions through the Women's Board.

Resolved, That the P. S. send a delegate to the W. G. M. C., when it meets within such limits as that the expense shall not be too great.

Resolved, That the expense of such delegate shall be paid by taxing each member of the several societies five cents, and should that not prove sufficient, the remainder be paid out of the treasury of the P. S.

Resolved, That the WOMEN'S MISSIONARY MAGAZINE be approved, and the members of the societies be urged to support it.

On motion of Miss Fannie Cummins, the following resolution was unanimously adopted:

Resolved, That we, as a Presbyterial Society, tender our hearty thanks to the Cove Society for their sincere hospitality, and extend our general sympathy to Mrs. Grove in her affliction.

After prayer by Mrs. Maughlin, the society adjourned to meet the last Tuesday of September. Thus closed one of the most profitable and enjoyable meetings it has ever been our privilege to attend.

ANNIE M. W. GROVE, Sec'y.

MY LITTLE MITE.

God intrusts to all
Talents few or many;
None so young and small
That they have not any.

Little drops of rain
Bring the springing flowers,
And I may attain
Much by little powers.

Every little mite,
Every little measure,
Helps to spread the light,
Helps to swell the treasure.

God will surely ask,
Ere I enter heaven,
Have I done the task
Which to me was given?

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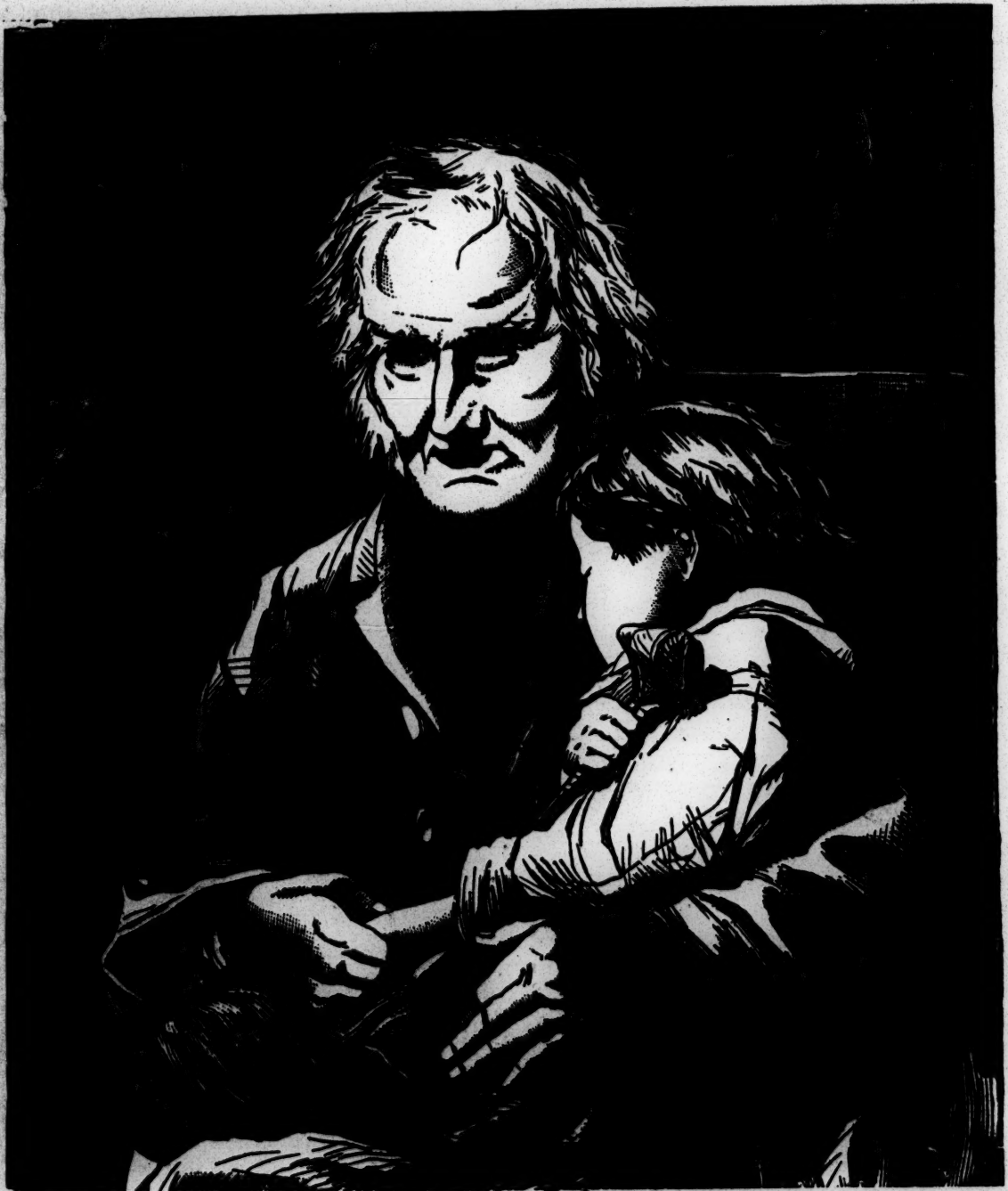
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REMEMBER THE AGED AND THE ORPHAN.